GIPHANTIA:

OR,

A VIEW of

WHAT HAS PASSED,

WHAT IS NOW PASSING,

And, during the PRESENT Century,

WHAT WILL PASS,

IN THE WORLD.

Tranſlated from the original FRENCH,

With explanatory Notes.

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GIPHANTIA:

OR,

A VIEW OF

WHAT HAS PASSED,

WHAT IS NOW PASSING,

AND WHAT WILL PASS,

IN THIS WORLD.

BRITISH MUSEUM
30 69
JUL

TO THE

HONOURABLE

Miss ROSS.

MADAM,

UPON your hearing the other day GIPHANTIA much praiſed by ſome friends, and thoſe no ill judges, you expreſſed a deſire to ſee it in Engliſh, as you had not, you ſaid, French enough to read the original. I immediately reſolved to gratify your deſire, and that very day ſat about the tranſlation.

DEDICATION.

It is now finiſhed: and, as my hand is not very legible, I take the liberty to addreſs it to you in print with this Epiſtle Dedicatory; which, as neither You, nor the Author, want any encomiums, nor the Tranſlator any excuſes, I ſhall cut ſhort, and beg leave to ſubſcribe myſelf with great reſpect and ſincerity,

Madam,

Your moſt obedient

and moſt humble ſervant,

Feb. 5, 1761.

The TRANSLATOR.

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GIPHANTIA:

GIPHANTIA.

PART THE FIRST.

INTRODUCTION.

NO man ever had a ſtronger inclination for travelling than myſelf. I conſider'd the whole earth as my country, and all mankind as my brethren, and therefore thought it incumbent upon me to travel thro' the earth and viſit my brethren. I have walk'd over the ruins of the antient world, have view'd the monuments of modern pride, and, at the ſight of all-devouring time, have wept over both. I have often found great folly among the nations that paſs for the moſt civiliz'd, and ſometimes as great wiſdom among thoſe that are counted the moſt ſavage. I have ſeen ſmall ſtates ſupported by virtue, and mighty empires ſhaken by vice, whilſt a

miſtaken policy has been employ'd to inrich the ſubjects, without any endeavours to render them virtuous.

After having gone over the whole world and viſited all the inhabitants, I find it does not anſwer the pains I have taken. I have juſt been reviewing my memoirs concerning the ſeveral nations, their prejudices, their cuſtoms and manners, their politicks, their laws, their religion, their hiſtory; and I have thrown them all into the fire. It grieves me to record ſuch a monſtrous mixture of humanity and barbarouſneſs, of grandeur and meanneſs, of reaſon and folly.

The ſmall part I have preſerved, is what I am now publiſhing. If it has no other merit, certainly it has novelty to recommend it.

CHAP.

CHAP. I.

The Hurricane.

I Was on the borders of Guinea towards the deſarts that bound it on the North. I contemplated the immenſe wilds, the very idea of which ſhocks the firmeſt mind. On a ſudden I was ſeized with an ardent deſire to penetrate into thoſe deſerts and ſee how far nature denies herſelf to mankind. Perhaps (ſaid I) among theſe ſcorching plains there is ſome fertile ſpot unknown to the reſt of the world. Perhaps I ſhall find men who have neither been poliſhed nor corrupted by commerce with others.

In vain did I repreſent to myſelf the dangers and even the almoſt certain death to which ſuch an enterprize would expoſe me; I could not drive the thought out of my head. One winter's day (for it was in the dog-days) the wind being ſouth-weſt, the ſky clear, and the air temperate,

furniſhed with ſomething to aſſwage hunger and thirſt, with a glaſs-maſk to ſave my eyes from the clouds of ſands, and with a compaſs to guide my ſteps, I ſet out from the borders of Guinea and advanced into the deſart.

I went on two whole days without ſeeing any thing extraordinary: in the beginning of the third I perceived all around me nothing but a few almoſt ſapleſs ſhrubs and ſome tufts of ruſhes, moſt of which were dried up by the heat of the ſun. Theſe are nature's laſt productions in thoſe barren regions; here her teeming virtue ſtops, nor can life be farther extended in thoſe frightful ſolitudes.

I had ſcarce continued my courſe two hours over a ſandy ſoil, where the eye meets no object but ſcattered rocks, when the wind growing higher, began to put in motion the ſurface of the ſands. At firſt, the ſand only played about the foot of the rocks and formed ſmall waves which lightly ſkimmed over the plain. Such are the little billows which are ſeen to riſe and gently roll on the ſurface of the water, when

when the ſea begins to grow rough at the approach of a ſtorm. The ſandy waves ſoon became larger, daſhed and broke one another; and I was expoſed to the moſt dreadful of hurricanes.

Frequent whirlwinds aroſe, which collecting the ſands carried them in rapid gyrations to a vaſt height with horrible whiſtlings. Inſtantly after, the ſands, left to themſelves, fell down in ſtrait lines and formed mountains. Clouds of duſt were mixed with the clouds of the atmoſphere, and heaven and earth ſeemed jumbled together. Sometimes the thickneſs of the whirlwinds deprived me entirely of the light of the ſun: and ſometimes red tranſparent ſands ſhone from afar: the air appeared in a blaze, and the ſky ſeemed diſſolved into ſparks of fire.

Mean time, now toſſed into the air by a ſudden guſt of wind, and now hurled down by my own weight, I found myſelf one while in clouds of ſand, and another while in a gulf. Every moment I ſhould have been either buried or daſhed in pieces, had

not a benevolent Being (who will appear preſently) protected me from all harm.

The terrible hurricane ceaſed with the day: the night was calm, and wearineſs overcoming my fears, I fell aſleep.

CHAP.

CHAP. II.

The fine Prospect.

THE ſun was not yet riſen, when I wak'd: but the firſt rays enlighten'd the eaſt and objects began to be viſible. Sleep had recover'd my ſtrength and calmed my ſpirits: when I was awake, my fears returned, and the image of death preſented itſelf again to my anxious thoughts.

I was ſtanding on a high rock, from whence I could view every thing round me. I caſt, with horror, my eyes on that ſandy region, where I thought I ſhould have found my grave. What was my ſurpriſe when towards the north I ſpied an even, vaſt and fertile plain. From a ſtate of the profoundeſt ſorrow in an inſtant I paſs'd (which uſually requires time) to a ſtate of the higheſt joy; nature put on a new face; and the frightful view of ſo many rocks confuſedly diſperſ-

ed among the ſands ſerved only to render more affecting and more agreeable the proſpect of that delightful plain, I was going to enter. O nature! how admirable are thy diſtributions! how wiſely manag'd the various ſcenes thou preſenteſt to our ſight!

The plants, which grow on the edge of the plain are very ſmall; the ſoil does not yet ſupply ſufficient moiſture: but as you advance, vegetation flouriſhes, and gives them a larger ſize and more height. The trees are ſeen to riſe by degrees, and ſoon afford a ſhelter under their boughs. At laſt, trees coeval with the world appear with their tops in the clouds, and form an immenſe amphitheatre which majeſtically diſplays itſelf to the eyes of the traveller and proclaims that ſuch a habitation is not made for mortals.

Every thing ſeem'd new to me in this unknown land; every thing threw me into aſtoniſhment. Not any of Nature's productions which my eyes eagerly ran over reſembles thoſe that are ſeen any where elſe. Trees, plants, inſects, reptiles, fiſhes, birds,

birds, all were formed in a manner extraordinary, and at the ſame time elegant and infinitely varied. But what ſtruck me with the greateſt wonder, was that an univerſal ſenſibility, cloath'd with all imaginable forms, animated the bodies that ſeemed the leaſt ſuſceptible of it: even to the very plants all gave ſigns of ſenſation.

I walk'd on ſlowly in this enchanted abode. A delicious coolneſs kept my ſenſes open to the pleaſure; a ſweet ſcent glided into my blood with the air I breath'd; my heart beat with an unuſual force: and joy enlighten'd my ſoul in its moſt gloomy receſſes

CHAP. III.

The Voice.

ONE thing ſurprized me: I did not ſee any inhabitants in theſe gardens of delight. I know not how many ideas diſturbed my mind on that occaſion, when a voice ſtruck my ears, uttering theſe words: "Stop and look ſtedfaſtly before "thee; behold him who has inſpired thee "to undertake ſo dangerous a voyage." Amazed, I looked a good while and ſaw nothing: at laſt I perceived a ſort of ſpot, a kind of ſhade fixed in the air a few paces from me. I continued to look at it more attentively, and fancied, I ſaw a human form with a countenance ſo mild and ingaging, that inſtead of being terrified, the ſight was to me a freſh motive of joy.

I am (ſaid the benevolent Shade) the Præfect of this Iſland. Thy inclination to Philoſophy has prepoſſeſſed me in thy favour:

vour: I have followed thee in thy late journey and defended thee from the hurricane. I will now ſhow thee the rarities of the place; and then I will take care to reſtore thee ſafe to thy country.

This Solitude with which thou art ſo charmed, ſtands in the midſt of a tempeſtuous ocean of moving ſands; it is an iſland ſurrounded with inacceſſible deſarts, which no mortal can paſs without a ſupernatural aid. Its name is GIPHANTIA. It was given to the elementary ſpirits, the day before the Garden of Eden was allotted to the parent of mankind. Not that the ſpirits ſpend their time here in eaſe and ſloth. What would ye do, O ye feeble mortals! If diſperſed in the air, in the ſea, in the bowels of the earth, in the ſphere of fire, they did not inceſſantly watch for your welfare? Without our care, the unbridled elements would long ſince have effaced all remains of the human kind. Why cannot we preſerve you entirely from their diſorderly ſallies? Alas! our power extends not ſo far: we cannot totally ſcreen you from all the evils that ſurround you:

you: we only prevent your utter deſtruction.

It is here the elementary ſpirits come to refreſh themſelves after their labours; it is here they hold their aſſemblies, and concert the beſt meaſures for the adminiſtration of the elements.

CHAP.

CHAP. IV.

The Reverse.

OF all the Countries in the world (added the Præfect) Giphantia is the only one where nature ſtill preſerves her primitive vigor. She is inceſſantly labouring to increaſe the numerous tribes of Vegetables and Animals, and to produce new kinds. She organizes all with admirable ſkill; but ſhe does not always ſucceed, in rendering them perpetual. The Mechaniſm of propagation is the maſter-piece of her wiſdom: ſometimes ſhe fails and her productions return for ever into nothing. We cheriſh with our utmoſt care, ſuch as are ſufficiently organized to produce their kind; and then plant them out in the Earth.

A Naturaliſt wonders ſometimes to find plants that had never been noticed before: it is becauſe we had juſt then ſupplied the earth

earth with them, of which he had not the leaſt ſuſpicion.

Sometimes alſo theſe Exotics not meeting with a proper Climate, decay by degrees and the ſpecies is loſt. Such are thoſe productions which are mentioned by the Antients and which the Moderns complain are no where to be found.

Such a plant ſtill ſubſiſts but has long droop'd, and loſt its qualities, and deceives the Phyſician who is daily diſappointed. The art is blam'd; it is not known that the fault is in nature.

I have now a collection of new ſimples of the greateſt virtue; and I ſhould have imparted them to mankind before now, had there not been ſtrong reaſons to induce me to delay it.

For inſtance, I have a ſovereign plant to fix the human mind, and which would give ſteddineſs even to a Babylonian: but for theſe fifty years I have been diligently obſerving Babylon, and have not found one

one ſingle moment, wherein the Inclinations, Cuſtoms, and Manners have been worth fixing.

I have another plant, moſt excellent for checking the too lively ſallies of the ſpirit of invention: but thou knoweſt how rare theſe ſallies are now-a-days; never was invention at a lower ebb. One would think that every thing has been ſaid, and that nothing more remained but to adapt things to the taſte and mode of the age.

I have a root which would never fail to allay that fourneſs of the Learned who cenſure one another: but I obſerve that without their abuſing and railing at each other, no man would concern himſelf about their diſputes. It is a ſort of pleaſure to ſee them bring themſelves as well as Learning into contempt. I leave the malignity of the readers to divert themſelves with the malignity of the Authors.

Moreover, do not imagine that nature ſleeps in any part of the earth; ſhe ſtrenuouſly labours even in thoſe infinitely minute ſpaces where the eye cannot reach.

At

At Giphantia, ſhe diſpoſes matter on extraordinary plans, and perpetually tends to produce ſomething new: ſhe every where inceſſantly repeats her labours, ſtill endeavouring to carry her works to a degree of perfection which ſhe never attains. Theſe flowers which ſo agreeably ſtrike the eye, ſhe ſtrives to render ſtill more beautiful. Theſe animals, which to you ſeem ſo dextrous, ſhe endeavours to render ſtill more ſo. In ſhort, Man that to you appears ſo ſuperior to the reſt, ſhe tries to render ſtill more perfect; but in this her endeavours prove the moſt unſucceſsful.

Indeed one would think that mankind do all in their power to remain in a much lower rank than nature deſigns them! and they ſeldom fail to turn to their hurt the beſt diſpoſitions ſhe gives them for their Good. On the Babylonians, for inſtance, nature has beſtowed an inexhauſtible fund of agreeableneſs. Her aim was manifeſtly to form a people the moſt amiable. They were made to enliven reaſon, to root out the thorns that ſpring from the approaches of the ſciences, to ſoften the auſterity

auſterity of wiſdom, and, if poſſible, to adorn virtue. Thou knoweſt it: her favours which ſhould have been diffuſed on theſe objects have been diverted from their deſtination; and frivolouſneſs and debauchery have been cloathed with them. In the hands of the Babylonians, vice loſes all her deformity. Behold in their manners, their diſcourſes, their writings, with what diſcretion vice unveils herſelf, with what art ſhe ingages, with what addreſs ſhe inſinuates: you have not yet thought of her, and ſhe is ſeated in your heart. Even he who, by his function, lifts up his voice againſt her, dares not paint her in her true colours. In a word no where does vice appear leſs vice than at Babylon. Even to the very names, all things are changed, all things are ſoftened. The ſincere and honeſt are now-a-days your modiſh men who are outwardly all complaiſance but inwardly full of corruption: Good company are not the Virtuous, but thoſe who excell in palliating vice. The man of fortitude is not he that bears the ſhocks of fortune unmoved, but he that braves Providence. Bare-faced Irreligion

ligion is now ſtyled freethinking, blaſphemy is called boldneſs of ſpeech, and the moſt ſhameful exceſſes, Gallantry. Thus it is that with what they might become a pattern to all nations, the Babylonians (to ſay no worſe) are grown libertines of the moſt ſeducing and moſt dangerous kind.

CHAP.

CHAP. V.

The Apparitions.

I Return (continues the Præfect of Giphantia) to the elementary ſpirits. Their conſtant abode in the air, always full of vapours and exhalations; in the ſea, ever mixed with ſalts and earths; in the fire, perpetually uſed about a thouſand heterogeneous bodies; in the earth, where all the other elements are blended together: this abode, I ſay, by degrees ſpoils the pure eſſence of the ſpirits, whoſe original nature is to be (as to their material ſubſtance) all fire, all air, or other unmixt element. This degradation has ſometimes gone ſo far, as that by the mixture of the different elements, the ſpirits have acquired a ſufficient conſiſtence to render them viſible. People have ſeen them in the fire and called them Salamanders, and Cyclops: they have ſeen them in the air and called them Sylphs, Zephyrs, Aquilons: they have ſeen them in the water

and

and called them Sea-nymphs, Naiads, Nereids, Tritons: they have ſeen them in caverns, deſarts, woods, and have called them Gnomes, Sylvans, Fauns, Satyrs, &c.

From the aſtoniſhment cauſed by theſe Apparitions, men ſunk into fear, and fear begot ſuperſtition. To theſe, Creatures like themſelves, they erected altars which belong only to the Creator. Their imagination magnifying what they had ſeen, they ſoon formed a Hierarchy of Chimerical Deities. The Sun appeared to them a luminous chariot guided by Apollo through the celeſtial plains; Thunder, a fiery bolt darted by Jupiter at the heads of the guilty: the Ocean, a vaſt empire, where Neptune ruled the waves: the bowels of the earth, the gloomy reſidence of Pluto, where he gave laws to the pale and timorous Ghoſts: in a word, they filled the world with Gods and Goddeſſes. The Earth itſelf became a Deity.

When the elementary Spirits perceived how apt their Apparitions were to lead men

men into error, they took meaſures to be no longer viſible: they deviſed a ſort of refiner by which from time to time they get rid of all extraneous matter. From thence forward, no mortal eye has ever ſeen the leaſt glimpſe of theſe ſpirits.

CHAP.

CHAP. VI.

The Surfaces.

MEAN while the Præfect moved on and I followed, quite aſtoniſhed and penſive. At our coming out of the wood we found ourſelves before a hill, at the foot of which ſtood a hollow column above a hundred feet high and thick in proportion. I ſaw iſſuing out of the top of the column vapours (much like the exhalations raiſed by the ſun) in ſuch abundance that they were very viſible. From the ſame column I ſaw coming out and diſperſing themſelves in the air certain human forms, certain images ſtill lighter than the vapours by which they were ſupported.

Behold (ſays the Præfect) the Refiner of the Elementary Spirits. The column is filled with four Eſſences, each of which has been extracted from each element. The Spirits plunge into them, and by a mechaniſm,

mechaniſm, too long to be deſcribed, get rid of all extraneous matter. The images which thou ſeeſt coming out of the column, are nothing more than very thin ſurfaces which ſurrounded them and ſerved to make them viſible. Theſe ſurfaces partake of the different qualities of the ſpirits who excel more or leſs in certain reſpects, as viſages are expreſſive of the characters of men, who differ infinitely. Thus, there are images or ſurfaces of ſcience, of learning, of prudence, of wiſdom, &c.

Men often cloath themſelves with them, and like maſks theſe ſurfaces make them appear very different from what they really are. Hence it is that you conſtantly meet with the appearance of every good, of every virtue and every quality, though he things themſelves are ſcarce to be found any where.

At Babylon eſpecially, theſe ſurfaces are in ſingular eſteem: all is ſeen there in appearance. A Babylonian had rather be nothing and appear every thing than to be every thing and appear nothing. So,

you

you ſee only ſurfaces every where and of every kind.

Surface of modeſty, the only thing needful for a Babylonian lady: it is called decency.

Surface of friendſhip, by the means of which all Babylon ſeems to be but one family. Friendſhip is like a ſtrong band made of very weak threads twiſted together. A Babylonian is tied to no one by the band, but he is tied to each of his fellow-citizens by a ſingle thread.

Surface of piety, formerly much in uſe and of great influence, now-a-days totally in diſrepute. It gives people a certain Gothick air quite ridiculous in the eyes of the moderns. It is now found only among a few adherents to the old bigots, and in an order of men, who, on account of their function, cannot lay it aſide, how deſirous ſoever they may be.

Surface of opulence, one of the moſt ſtriking things in Babylon. Behold in the Temples, in the Aſſemblies, in the publick

lick Walks, thoſe citizens ſo richly dreſſed, thoſe women ſo adorned, thoſe children ſo neat, ſo lively, and who promiſe ſo fair to be one day as frivolous as their fathers: follow them to their homes; furniture of the beſt taſte, commodious appartments, houſes like little palaces, all continue to proclaim opulence. But ſtop there; if you go any farther, you will ſee families in diſtreſs and hearts overflowing with cares.

Surface of probity, for the uſe of Politicians and thoſe who concern themſelves with the management of others. Theſe great men cannot be as honeſt as the lower people; they have certain maxims from which they think it eſſential never to depart, and from which it is no leſs eſſential that they appear extremely remote.

Surface of patriotiſm, of which the real ſubſtance has long ſince diſappeared. We muſt diſtinguiſh, in the conduct of the Babylonians, between the Theory and the Practice. The Theory turns entirely upon Patriotiſm. Publick Good, national Intereſt, Glory of the Babylonian Name,

all this is the language of Theory. The Practice hangs ſolely upon the hinge of private intereſt. It is very remarkable that in this reſpect the Babylonians have long been dupes of one another. Each plainly perceived that *Country* did not much affect him; but he heard others talk of it ſo often and ſo affectionately, that he verily believed there was ſtill ſuch a thing as a true Patriot. But now their eyes are open and they ſee that all are alike.

CHAP.

CHAP. VII.

The Globe.

SUCH is the lot of the elementary ſpirits, continued the Præfect of Giphantia. No ſooner are they out of the probation-column, where they are purified, but they return to their uſual labours: and to ſee where their preſence is moſt neceſſary, and where men have moſt need of their aſſiſtance. At their coming out of the column they aſcend this hill. There by a mechaniſm which required the utmoſt ſkill of the ſpirits, every thing that paſſes in all parts of the world is ſeen and heard. Thou art going to try the experiment thyſelf.

On each ſide of the column is a large ſtair-caſe of above an hundred ſteps which leads to the top of the hill. We went up; and were ſcarce half way, when my ears were ſtruck with a diſagreeable humming which increaſed as we advanced. When

we came to a platform in which the hill ends, the firſt thing that ſtruck my eyes was a Globe of a conſiderable diameter. From the Globe proceeded the noiſe which I heard. At a diſtance it was a humming, nearer it was a frightful thundering noiſe, formed by a confuſed mixture of ſhouts for joy, ravings of deſpair, ſhrieks, complaints, ſingings, murmurs, acclamations, laughter, groans, and whatever proclaims the immoderate ſorrow and extravagant joy of mortals.

Small impereeptible pipes (ſaid the Præfect) come from each point of the earth's ſurface and end at this Globe. The inſide is organized ſo, that the motion of the air which is propagated through the imperceptible pipes, and grows weaker in time, reſumes freſh force at the entrance into the Globe and becomes ſenſible again. Hence theſe noiſes and hummings. But what would theſe confuſed ſounds ſignify, if means were not found to diſtinguiſh them? Behold the image of the earth painted on the Globe; the Iſlands, the Continents, the Oceans which ſurround, join, and divide all. Doſt thou not ſee Europe, that quarter of the earth that hath

hath done ſo much miſchief to the other three? Burning Africa, where the arts and the wants that attend them have never penetrated? Aſia, whoſe luxury, paſſing to the European nations, has done ſo much good, according to ſome, and ſo much hurt, according to others! America, ſtill dyed with the blood of its unhappy inhabitants, whom men of a religion, that breathes but peace and good-will, came to convert and barbarouſly murder? Obſerve what point of the Globe, thou pleaſeſt. Place there the end of this rod which I give thee, and putting the other end to thy ear, thou ſhalt hear diſtinctly whatever is ſaid in the correſponding part of the earth.

CHAP. VIII.

DISCOURSES.

SURPRISED at this prodigy, I put the end of the rod upon Babylon; I applied my ear, and heard what follows:

" Since you conſult me about this writ-
" ing, I will fairly give you my opinion. I
" think it diſcreet and too much ſo. What!
" not a word againſt the government, a-
" gainſt the manners, againſt religion! who
" will read you? If you did but know how
" tired people are with Hiſtory, Morality,
" Philoſophy, Verſe, Proſe, and all that!
" The whole world are turned writers; and
" you will more eaſily find an author than a
" reader. How make impreſſion on the
" crowd? How draw attention, unleſs by
" ſtrokes levelled, right or wrong, againſt
" place-men; by luſcious touches of ima-
" gination proper to excite the guſt of
" pleaſures blunted by exceſs; by the trite
" arguments which, though repeated a
" thouſand

"thouſand times, ſtill pleaſe, becauſe they
"attack what we dread! This, in my opi-
"nion, is the only courſe for a writer to
"take who has any pretenſions to fame.
"Mind our Philoſophers: when they re-
"flect, for inſtance, on the nature of the
"ſoul, they fall into a doubt which with
"all their reaſon, they cannot get out of.
"Do they come to write? They reſolve
"the difficulty and the ſoul is mortal. If
"they aſſert this, it is not from an inward
"perſuaſion, but from a deſire to write,
"and to write ſuch things, as will be read.
"Again, if you had made yourſelf a par-
"ty: if you belonged to one of thoſe
"clubs, where the Cenſor paſſes from
"hand to hand, and where each, in his
"turn, is the Idol! But no; you are among
"the literary cabals like a divine who
"ſhould pretend to be neither Janſeniſt
"nor Moliniſt §. Who, think ye, will

§ The Janſeniſts (ſo called from Janſenius biſhop of Ypres) explained the Doctrine of Grace after the Calviniſtical or rather Methodiſtical manner, whilſt the Moliniſts (ſo named from Molina a Spaniſh Jeſuit) explained it after the Arminian or rather Semi-pelagian way. The Gallican clergy are divided between theſe two opinions.

"take care of your intereſts? Who will
"preach you up? Who will inliſt your
"name among thoſe we reſpect?"

I removed the end of the rod about a twentieth part of an inch lower and I heard, probably, a Farmer of the impoſts, who was making his calculations upon the people.

"Is it not true (ſaid he) that in the oc-
"caſions of the ſtate, every one ſhould
"contribute in proportion to his means,
"after a deduction of his neceſſary ex-
"pences? Is it not alſo true, that a very
"ſhort man ſpends leſs in cloaths than a
"very tall one? Is it not true that this
"difference of expence is very conſiderable,
"ſince there is occaſion for ſummer-ha-
"bits, winter-habits, ſpring-habits, au-
"tumn-habits, country-habits, riding-ha-
"bits, and I know not how many others?
"there ſhould be likewiſe morning and
"evening

The reader may remember, there are three opinions concerning Grace. Says the Calviniſt and Methodiſt, Grace does ALL. Says the Arminian and Semi-pelagian, Grace does HALF. Says the Pelagian, Grace does NOTHING.

"evening habits; but the morning is not "known at Babylon. I would therefore "have all his Majesty's subjects measured "and taxed each in verſely as his ſta-"ture. . . . Another conſideration of "equal weight. A tax on Batchelors has "been talked of; but it was not conſidered. "Money ſhould be raiſed upon thoſe who "are rich enough to be married, and eſpe-"cially upon thoſe who are rich enough "to venture upon having children. And "therefore married men ſhould be taxed "in a ratio compounded of the amount of "their capitation and the number of their "children. I have in my pocket-book I "know not how many projects as good as "theſe, and which I have very luckily de-"viſed. Each man has his talents: this is "mine: and it is well known how much "it is to be prized now-a-days."

At a little diſtance a Grammarian was making his Obſervations. "Three lan-"guages (ſaid he) are ſpoken at Babylon: "that of the mob: that of the petit mai-"tre; and that of the better ſort. The "firſt ſerves to expreſs in a diſagreea-"ble manner ſhocking things. With all

" their judgment, ſome authors have writ-
" ten in this language, and the Babylonians,
" with all their niceneſs, have read them
" with pleaſure. The ſecond is made up
" of a certain contexture of words without
" any meaning. You may talk this lan-
" guage a whole day together, and when
" you have done, it will be found you
" have ſaid nothing at all. To enter in-
" to the character of the idiom, it is eſ-
" ſential to talk inceſſantly without reaſon,
" and as far as poſſible from common ſenſe.
" The third wants a certain preciſion; a
" certain force and certain graces; but it
" is ſuſceptible of a ſingular elegance and
" clearneſs. It will not perhaps, be expreſ-
" ſive enough of the flights of the poet,
" or the tranſports of the muſician: but it
" expreſſes with admirable eaſe all the ideas
" of him who obſerves, compares, diſ-
" cuſſes, and ſeeks the truth. Without
" doubt, it is the propereſt language for
" reaſoning; and moſt unhappily it is the
" leaſt uſed for that purpoſe."

Methought I heard a woman's voice at a little diſtance, and put my rod there. " I confeſs (ſaid ſhe) I am fooliſhly fond of

"of this romance. Nothing can be better
"penned. However, this ſame Julia, who
"holds out during three volumes, and
"does not ſurrender till the end of the
"fourth, makes the intrigue a little too
"tedious. It is alſo pity that the viſcount
"advances ſo ſlowly. He uſes ſuch pre-
"ambles, ſpends ſo much time in pro-
"teſtations, and preſſes his conqueſt with
"ſo much caution, that he has put me,
"who am none of the livelieſt, a hundred
"times out of patience. Surely the au-
"thor was little acquainted with the man-
"ners of the nation!"

CHAP.

CHAP. IX.

HAPPINESS.

THE end of my rod by chance fell upon an aſſembly, where they were talking of Happineſs. Each declared his opinion as follows:

"At length (ſays one) this ſuperb "Colonnade is laid open; they think of "removing thoſe pitiful little houſes "which darken that grand and beautiful "front; they repent of having built under ground to adorn a place; Taſte is "reviving; the Arts are going to flouriſh: "very ſhortly Babylon will proclaim the "magnificence of the monarch and the "happineſs of the people ..... It is a "great queſtion whether colonnades, fine "ſquares, and large cities, will make a "nation happy: they muſt be enriched. "Induſtry muſt be excited, agriculture "incouraged, manufactures increaſed, and "trade made to flouriſh: without which,

"all

" all the reſt is nothing ..... Non-
" ſenſe! I have ſaid it, and I ſay it a-
" gain: if we will be happy, our man-
" ners muſt be more ſimple; the circle
" of our wants contracted; and, in a coun-
" try-life, we muſt withdraw from the
" vices which attend the luxury of cities
" ..... I do not know wherein conſiſts
" the happineſs of nations; but I think
" the happineſs of individuals conſiſts
" in the health of the body and peace of
" the mind ..... Aſſuredly not. Health
" cauſes no lively impreſſion, and tran-
" quillity is tireſome. To be happy, you
" muſt enjoy a great reputation; for, at
" every inſtant your ear will be tickled
" with encomiums ..... Yes! and at
" every inſtant your ear will be grated
" with cenſures, becauſe there is no plea-
" ſing every body. It is my opinion,
" every man is happy in proportion to
" his authority and power: for one can
" gratify one'ſelf in the ſame proportion
" ..... Yes! but then that eagerneſs
" will be wanting which ſtamps a value
" upon things: if all was in our power,
" we ſhould care for nothing. For my
" part, I am of opinion, that to be hap-

" py

" py we muſt deſpiſe all things; that is
" the only way to avoid all kind of vexa-
" tion and trouble whatſoever ..... .
" And I think, we ſhould concern our-
" ſelves with every thing: by that means
" we ſhall partake of every occaſion of
" joy ..... Now I think we ſhould be in-
" different to every thing: as the means
" of enjoying an unchangeable happineſs
" ..... I take Wiſdom to be the thing,
" for that alone will ſet us above all events
" ..... And I ſay, it muſt be Folly: for
" Folly creates her own happineſs, inde-
" pendently of any thing croſs or diſagree-
" able about her ..... You are all
" of you in the wrong. Nothing general
" can be aſſigned that may be productive
" of the happineſs of particular perſons.
" So many men, ſo many minds: this
" deſires one kind of happineſs, and that
" another: one wiſhes for riches, another
" is content with neceſſaries; this would
" love and be loved; that conſiders the
" paſſions as the bane of the ſoul. Every
" one muſt ſtudy himſelf and follow his
" own inclination ..... Not at all; and
" you are as much miſtaken as the reſt.
" In vain do I perſuade myſelf that I ſhould
" be

" be happy, if I poſſeſſed ſuch a thing;
" the moment I have it, I find it inſuffi-
" cient, and wiſh for another. We de-
" ſire without end; and never enjoy. A
" certain man was continually travelling
" about, and always on foot: quite tired
" out, he ſaid: If I had a horſe I ſhould
" be contented. He had a horſe; but
" the rain, the cold, the ſun were ſtill
" troubleſome to him. A horſe (ſays he)
" is not ſufficient; a chariot only can ſcreen
" me from the inclemencies of the air.
" His fortune increaſed, and a chariot was
" bought. What followed? Exerciſe till
" then had kept our traveller in health:
" as ſoon as that ceaſed, he grew infirm
" and gouty; and preſently after, it was
" not poſſible for him to travel either on
" foot or on horſeback or in a chariot."

CHAP.

CHAP. X.

The Hodge-Podge.

I DID not keep the rod any longer in one place; but moved it here and there without diſtinction: and I heard only broken diſcourſes, ſuch as theſe:

"War, taxes, miſery, are dreaded; in-
"ſignificant fears all theſe: alas! mine
"are very different. I have here framed
"a ſyſtem upon Earth-quakes; and, by
"calculation, I find that near the center
"of the globe there is now forming an in-
"ternal fire that will turn the world up-
"ſide down. Within ſix months the earth
"will burſt like a bomb, and all nature
"..... Yes! all nature vaniſhes in
"my eyes; thou alone doſt exiſt for me:
"extinguiſh, my dear, extinguiſh the
"flame thou has lighted in my boſom.
"What a moment! Pleaſure drowns all
"my ſenſes: my ſoul, penetrated with
"delight,

"delight, ſeems to be upon the wing;
"ſhe beats, ſhe trembles, ſhe flies: O re-
"ceive her, my dear, ſhe is wholly thine.
"Ah! I hear my huſband's footſteps; let
"us run..... Courage, brave
"ſoldiers! ſtrike home; revenge your
"country; let the blood flow, and give
"no quarter. May the Iſlanders periſh
"and the Babylonians live!..... I do
"aver, for my part that of all the nations
"there is not one ſo gay as the Babylonians.
"They always take things on the moſt
"ſmiling ſide. One day of proſperity
"makes them forget a whole year of ad-
"verſity. Even at their own miſery, they
"all ſing; and an epigram pays them
"for their loſſes cauſed by the follies of the
"Great..... O how little are our
"great ones! and how fodliſh are our
"wiſe ones! I cannot help thinking man
"an imperfect creature. I plainly ſee na-
"ture's efforts to make him reaſonable;
"but I ſee too theſe efforts are fruitleſs.
"Materials are wanting. There are but
"two ages: the age of weakneſs in which
"we are born and paſs two thirds of life;
"and the age of infancy in which we grow
"old and die. I have indeed heard talk

"of

" of an age of reaſon; but I do not ſee
" it come. I conclude therefore, and I
" ſay..... Yes! madam! of tranſparent
" cotton. The diſcovery was very lately
" made in Terra Auſtralis: ſo no more
" colds and defluxions. Tranſparent hand-
" kerchiefs, gloves, and ſtockings, will
" defend from the weather, and at the
" ſame time give us a ſight of that admi-
" rable boſom, thoſe charming arms,
" that divine leg..... Doubts eve-
" ry where, certainty no where. How
" tired am I to hear, to read, to reflect,
" and to know nothing preciſely. Who
" will tell me only what is..... This,
" ſir, is the country-man who leaving his
" plough, is come to talk with you about
" the affair of thoſe poor orphans which is
" not ended. That is true, but what
" would you have? We are ſo over-
" whelmed! No matter, it ſhall be deci-
" ded..... Ah! good ſir, I am glad to
" ſee you; I owe you a compliment: the
" laſt wig I had of you makes me look
" ten years older. Surely the gentleman
" did not think I had ſo magiſterial a face!
" Do you know, my dear ſir, that it is
" enough to make me look ridiculous, and

" you

" you to forfeit your reputation.....
" Grant, O Lord, three weeks of a weſ-
" terly wind that my ſhip may ſail.....
" O Lord, three weeks of an eaſterly wind
" that my ſhip may arrive.....
" Give me, O God, give me children
" ..... O God! ſend a malig-
" nant fever upon my ungracious ſon
" ..... O Lord! grant me a huſband
" ..... O God! rid me of mine." ..

Perhaps all this Hodge-Podge will not be reliſhed by moſt of my readers. I ſhould be ſorry for it. To what end then do mortals hold ſuch odd, ſuch ſilly and ſuch contradictory diſcourſes?

CHAP.

CHAP. XI.

The MIRROUR.

AS I was amuſing myſelf with theſe broken ſpeeches, the Præfect of Giphantia preſented me with a Mirrour. Thou canſt only, (ſays he) gueſs at things: but with thy rod and that glaſs, thou art going to hear and ſee both at once; nothing will eſcape thee; thou wilt be as preſent to whatever paſſes.

From ſpace to ſpace (continued the Præfect) there are in the atmoſphere portions of air which the ſpirits have ſo ranged, that they receive the rays reflected from the different parts of the earth, and remit them to this Mirrour: ſo that by inclining the glaſs different ways, the ſeveral parts of the earth's ſurface will be viſible on it. They will all appear one after the other, if the Mirrour is placed ſucceſſively in all poſſible aſpects. It is in thy power to view the habitations of every mortal.

I haſtily took up the wonderful glaſs. In leſs than a quarter of an hour I ſurveyed the whole earth.

I perceived many void ſpaces even in the moſt populous countries! and yet I ſaw men crowding, joſtling and deſtroying one another, as if they had wanted room.

I looked about a good while for happineſs, and found it no where; not even in the moſt flouriſhing kingdoms. I ſaw only ſome ſigns of it in the villages, which by their remoteneſs were ſcreened from the contagion of the cities.

I beheld in one view the vaſt countries which nature meant to ſeparate by ſtill vaſter oceans; and I ſaw men cover the ſea with ſhips, and by that means join even theſe diſtant countries. This is plainly acting (ſaid I) againſt nature's intentions: ſuch proceedings cannot be crowned with ſucceſs. Accordingly, Europe does not appear more happy ſince her junction with

with America: and I do not know whether ſhe has not more reaſon to lament it.

I ſaw prejudices vary with the climates, and every where do much good and much harm.

I beheld wiſe nations rejoice at the birth of their children, and deplore the death of their relations and friends: I beheld others more wiſe ſtand round the new-born babe, and weep bitterly at the thoughts of the ſtorms he was to undergo in the courſe of his life; they reſerved their rejoicings for funerals, and congratulated the deceaſed upon their being delivered from the miſeries of this world.

I ſaw the earth covered with monuments of all kinds, which human weakneſs erects to the ambition of heroes. In the very temples, the braſs and the marble, which contain the remains of the dead, preſent images of war, and breathe ſlaughter: the very ſtatues of thoſe friends of mankind, of thoſe pacific ſovereigns, whom the calamities of the times involve in ſhort wars, are adorned with warlike inſtruments

ments and nations in chains, as if Laurels died in blood were only worthy to crown Kings.

I ſaw the moſt reſpectable of human propenſities carry men to the ſtrangeſt exceſſes. Some were addreſſing their prayers to the Sun, others were imploring the aid of the Moon, and others proſtrating themſelves before Mountains; one was trembling at the aſpect of thundering Jove, another was bending the knee to an Ape. The Ox, the Dog, the Cat, had their altars. Incenſe was burning even to Vegetables; Grain, Beans, and Onions had their worſhip and votaries.

I ſaw the race of mankind divide themſelves into as many Parties as Religions; theſe Parties I ſaw diveſt themſelves of all humanity and cloath themſelves with Fanaticiſm, and theſe Fanatics worrying one another like wild beaſts.

I ſaw men who adored the ſame God, who ſacrificed upon the ſame altar, who preached to the people the doctrine of peace and love, I ſaw theſe very men fall out

out about unintelligible queſtions, and mutually hate, perſecute, and deſtroy one another. O God! what will become of man, if thy goodneſs doth not exceed their weakneſs and folly?

In a word, I ſaw the ſeveral nations, diverſified in a thouſand reſpects, all agree in their not being one better than another. All men are bad, the Ultramontane by ſyſtem, the Iberian by pride, the Batavian by intereſt, the German by roughneſs, the Iſlander by humour, the Babylonian by caprice, and All by a general corruption of heart.

CHAP.

CHAP. XII.

The Trial.

AFTER this general ſurvey of the whole earth, I had a mind to view Babylon in particular. Having turned my glaſs to the north, and inclining it gently to the 20th meridian, I tried to find out that great city. Among the places that paſſed in ſucceſſion under my eyes, there was one that fixed my attention. I ſaw a country houſe, neither ſmall nor great, neither too much adorned nor too naked. All about it was more embelliſhed by nature than by art. It overlooked gardens, groves, and ſome ponds which bounded a hill on the eaſt. A country feaſt was at this time celebrating, to which all the neighbouring inhabitants were come. Some ſtretched on the green turf, were drinking large draughts, and entertaining one another with their former amours; and ſeveral were performing dances, which the old men did not think ſo fine as thoſe of time paſt.

Charlotte Tench

Seeſt thou (ſays the Præfect to me) in the balcony, that young lady who with a ſmiling air is viewing the ſight? She was married ſome days ago, and it is on her account that this feaſt is made. Her name is *Sophia:* ſhe has beauty as you ſee, fortune, wit, and what is worth more than all the reſt, a ſtock of good ſenſe. She had five lovers at one time: none made a deep impreſſion on her heart, none were diſpleaſing to her; ſhe could not tell to which to give the preference.

One day ſhe ſaid to them, I am young and it is not my intention to enter yet into the bands of matrimony, which is always done too ſoon. If my hand is ſo valuable, as by your eager addreſſes you ſeem to think, exert your endeavours to deſerve it. But, I declare to you that I ſhall not make any choice theſe ſeveral years.

Of Sophia's five Lovers, the firſt was much inclined to extravagance. Women (ſays he) are taken with the outſide: let us ſpend freely and ſpare nothing.

The

The ſecond had a fund of œconomy which bordered upon avarice. Sophia (ſays he) who has a ſolid judgment, muſt think him beſt that ſhows himſelf capable of amaſſing riches: let us turn to commerce.

The third was proud and haughty. Surely (ſays he) Sophia, who has noble thoughts, will be touched with the luſtre of glory: let us take to arms.

The fourth was a ſtudious man. Sophia (ſays he) who has ſo much ſenſe, will incline to where the moſt is to be found. Let us continue to cultivate our mind; and ſtrive to diſtinguiſh ourſelves among the learned.

The fifth was an indolent man, who gave himſelf little concern about worldly affairs: he was at a loſs what courſe to take.

Each purſued his plan, and purſued it with that ardor which love alone is capable of inſpiring.

The prodigal expended part of his eſtate in cloaths, in equipages, in domeſticks; he built a fine houſe, furniſhed it nobly, kept open table, gave balls and entertainments of all kinds: nothing was talked of but his generoſity and magnificence.

The merchant ſet all the ſprings of commerce in motion, traded to all parts of the world and became one of the richeſt men of his country. The military man ſought occaſions; and ſoon ſignalized himſelf. The ſtudious man redoubled his efforts, made diſcoveries, and became famous.

Mean while, the indolent lover made his reflections; and, believing if he remained unactive he ſhould be excluded, he ſtrove to conquer his indolence. The eſtate he had from his anceſtors, ſeemed to him very ſufficient, and he did not care to meddle with commerce; the hurry of war was quite oppoſite to his temper, and he had no mind to take to arms; he had never read but for his amuſement,

the

the ſciences did not ſeem to him worth the pains to come at them; he had no ambition to become learned. What then is to be done? Let us wait, (ſays he) time will ſhow. So he remained at his country-houſe, pruning his trees, reading Horace, and now and then going to ſee the only object that diſturbed his tranquillity. Ever reſolving to take ſome courſe, the time ſlipt away, and he took none.

The fatal hour approaches (ſaid he ſometimes to Sophia) you are going to make your choice, and moſt aſſuredly it will not be in my favour. Yet a few days, and I am undone. This peaceful retreat, thoſe delightful fields you will not grace, you will not enliven with your preſence. Thoſe ſerene days that I reckoned to paſs with you in the pureſt pleaſures, were only flattering dreams with which love charmed my ſenſes. O Sophia! all that ſtirs the paſſions and troubles the repoſe of men has no power over me; my deſires are all centered in you; and I am going to loſe you for ever!

You are too reaſonable, replied Sophia, to take it ill that I ſhould chuſe where I think I ſhall be happy.

At laſt, the time was expired, and not without many reflections, Sophia reſolved to make her choice.

She ſaid to the prodigal: if I have been the aim of your expences, I am ſorry for it: but what you have done for my ſake, you would have done, had I been out of the queſtion. You have laviſhed away one part of your eſtate to obtain a wife; you would ſpend the other to avoid the trouble of management. I adviſe you never to think of it.

She told the merchant, ſoldier and ſcholar, I am ſenſible, you have ſhown a great regard for me: but I think too you have ſhown no leſs, you for riches, you for glory, and you for learning. In trying to fix my inclination, each has followed his own; each would do as much for himſelf as for me. Should I chuſe one of you, his views would ſtill reſt upon other

other objects; one would be buſied with increaſing his fortune, the other with his promotion in the army, and the third with his progreſs in the ſciences. I cannot therefore ſatisfy any one of you: and my deſire is to engroſs the heart of the man who engroſſes mine.

The ſame day, ſhe ſaw the ſolitary gentleman. You have long waited for it (ſaid ſhe to him) and I am at laſt going to declare my mind. You know what your rivals have done to obtain my conſent: ſee what they were and what they are. For your part, ſuch as you were, ſuch you remain. I think, I ſee the reaſon. Indifferent to all other things, you have but one paſſion, and I am its object. I alone can render you happy. Well then! my happineſs ſhall be in creating yours. I will ſhare the delights of your ſolitude, and will endeavour to increaſe them.

CHAP. XIII.

The Talents.

I Returned to my firſt object, and, after a long ſearch, I perceived on the mirrour a ſpot of land which ſeemed wrapped in a cloud. There iſſued from thence a confuſed noiſe like the murmurs of an ebbing tide. The ſun quickly diſperſed the vapours, and I ſaw Babylon.

I ſaw there ſpectacles wherein the calamities of paſt times are lamented, in order to forget the calamities of the preſent; I ſaw Academies where they ſhould examine and diſcuſs, but where they diſpute and quarrel; Temples that are built againſt the reſtoration of religion; Orators, who foretell to the ſeduced people the moſt terrible diſaſters, and Hearers who meaſure the expreſſions and criticize the ſtyle; a a Palace wherein are placed Magiſtrates for the ſecurity of your property, and where

where you are conducted by Guides who fleece you.

I caſt my eyes on the publick walks and gardens, ever open to idleneſs, coquetry and recreation. I beheld ſitting alone on the graſs a perſon who, with a ſmile, was penning down his ideas. I fixed the paper, and read what follows:

"One day Jupiter proclaimed through "the whole earth, that he had reſolved "to diſtribute different talents to the dif-"ferent nations; that on ſuch a day the "diſtribution would be made at Olym-"pus; and that the geniuſes of the ſeve-"ral nations ſhould repair thither.

"The Genius of Babylon ſtayed not till "the day appointed, but came the firſt "of all to Jupiter's palace. He made his "appearance with that air of confidence "which is natural to him; he uttered I "know not how many very handſome "and well-turned compliments, and made "preſents to all the celeſtial court with "a grace peculiar to him.

"He gave the Father of the gods a "quintal of wild-fire of a late invention, "that his thunder may be more effectual "and people begin to have faith: to "Apollo a Babylonian grammar, that he "may reform the oddities of the lan-"guage: to Minerva a collection of Ro-"mances, that ſhe may correct their li-"centiouſneſs and teach the Romancers "to write decently: to Venus two ſmall "*votive* pictures, to thank her for that "the laſt year there were at Babylon but "two hundred thouſand inhabitants who "bore the long and painful marks of her "favours.

"He made his court to the Gods, "wheedled the Goddeſſes, ſaid and did ſo "many handſome and pleaſant things, "that nothing was talked of at Jupiter's "court but the agreeableneſs of the Ge-"nius of Babylon.

"Mean while, the day appointed was "come: and Jupiter, having adviſed "with his council, made the diſtribution "of the different talents to the Geniuſes

"of

" of the ſeveral nations. To this he aſ-
" ſigned the gift of Philoſophy: to that,
" the gift of Legiſlation; and to another
" the gift of Eloquence. He ſaid to one,
" Be Thou the moſt ingenious: to
" another, Be Thou the moſt learned,
" and Thou, the moſt frugal; and Thou,
" the moſt warlike; and Thou, the moſt
" politick: and Be Thou (ſaid he, ſpeak-
" ing to the Genius of Babylon) whatever
" thou chuſeſt to be.

" Delighted with his ſucceſs, and re-
" turning home, the Genius of Babylon
" is at all. He framed I know not how
" many ſchemes, and executed none. He
" made moſt excellent laws, and after-
" wards embroiled them with numberleſs
" explanations and comments.

" He would likewiſe turn Theologiſt,
" and engaged in diſputes which proved
" fatal to him.

" He traded, gained much, enlarged his
" expences, and became richer and leſs
" eaſy.

" Orator,

"Orator, Poet, Merchant, Philoſopher,
"he was every thing; and in many things
"he attained to perfection, but never could
"keep his ground."

CHAP.

CHAP. XIV.

The Taste of the Age.

TWO men of letters were walking at a little diſtance. "Will you not "own (ſaid one of them) that, two cen- "turies ago, our learning was in its in- "fancy; and hardly ſhowed to what de- "gree it might arrive. In the laſt cetury, "it took root and roſe ſo high that no- "thing was ſeen above it. The greateſt "maſters among the Greeks and Latins "were taken for patterns: they were "equalled, if not ſurpaſſed.

"Succeſs inſpires confidence; and too "much confidence breeds neglect. To "have the eye always on the Antients "grew diſtaſteful. They have had their "merit (ſaid the Babylonians) and we "have ours: who can ſay we do not e- "qual them? They therefore ſet up for "themſelves: and the taſte, not the more "general and of all the nations, but the

"taſte

" taſte peculiar to them characterized " their works. See almoſt all our poems, " our hiſtories, our ſpeeches, our books, " all is after the Babylonian mode; much " of art, little of nature; a vaſt ſuper- " ficies, no depth; all is florid, light, live- " ly, ſparkling; all is pretty, nothing is " fine. Methinks I foreſee the judgment " of poſterity: they will conſider the works " of the ſeventeenth century as the great- " eſt efforts of the nation towards the ex- " cellent; and the works of the eigh- " teenth, as pictures wherein the Babylo- " nians have taken pleaſure to paint them- " ſelves.

" If our writers are capable to go back " and reſume their great patterns, it is " known what they can do; they are ſure " to pleaſe all the world, and for ever: " but, if they continue to ſtand on their " own bottom, their works will be only " trinkets of fancy, on which the preſent " taſte ſtamps a value, and which another " taſte will ſoon bury in oblivion."

CHAP.

CHAP. XV.

The Female Reasoner.

I Saw two women apart, one of which was talking: ſhe looked round her every moment with that air of uneaſineſs which expreſſes a confidence the moſt myſterious. I lent my ear; and with great difficulty I heard what follows:

"I am obliged to thee, my dear Coun-
"teſs, for the idea thou haſt conceived of
"my prudence. Hearken: I will hide
"nothing from thee; thou ſhalt ſee how
"far I may be relied on. We women
"are forced to gueſs things, they will
"never be told us plainly: but, with a
"little attention, it is eaſy for us to ſee
"how matters are. For my part, I have
"reflected on the maxims of the wiſe men
"of our days, and from thence have
"drawn theſe concluſions. It is only the
"mob that trouble themſelves now about
"a future ſtate; the rewards and puniſh-
"ments

" ments of another world are words with-
" out a meaning; which have long been
" diſcarded by people of faſhion. Beaſts
" and men (of beaſts the chief) are made
" to be guided by the ſenſes; they ſhould
" be actuated ſolely by the paſſions. Let
" each attentively liſten to what is inſpired
" into him by nature, and let him follow
" her inſpirations; that is the way to
" happineſs. On the other hand, ſociety
" cannot ſubſiſt without laws, and laws
" cannot be accommodated to the paſſions
" of every citizen. They therefore who
" have placed their happineſs in what is
" forbidden by law, cannot behave too
" circumſpectly. They muſt always
" walk in the ſhade; myſtery ſhould
" follow their ſteps, and caſt a veil on all
" their proceedings: in a word, they may
" do what they will, provided they appear to
" do what they ought. Theſe, my dear
" Counteſs, are the maxims I have ga-
" thered from the Philoſophy of the
" time. I will not mention their influence
" on my conduct. Perhaps I really am
" what I appear to be: but I ſhould be
" quite otherwiſe, that I might appear
" always ſuch."

O Babylon!

O Babylon! (ſaid I to myſelf) the leven has fermented the whole maſs. Thou appeareſt very corrupt; but thou art ſtill more corrupt than thou appeareſt.

CHAP.

CHAP. XVI.

The Crocodiles.

DURING the courſe of my travels, I ſaw in Perſia, on the plains watered by the Tedjen, a diſpute ariſe which divided the country and bred a ſurpriſing animoſity in the people. I was curious to ſee how that matter ſtood: I placed the mirrour in the proper poſition, and then put the end of the rod upon the globe, ſo as I could ſee and hear what was doing.

The plain was covered with two numerous armies; which were juſt going to join battle. The ground of the quarrel was this:

A pious and learned Muſulman, who uſed to read the Alcoran with the zeal of an archangel and the penetration of a ſeraphim, took it in his head one day to aſk whether the dove, that inſtructed Mahomet,

Mahomet, ſpoke Hebrew or Arabic. Some ſaid one thing, ſome another; and two parties were formed. They diſputed, they wrote at large, *pro* and *con*, and could not agree. To the warmth of the conteſt were added bitterneſs, malignity its inſeparable companion, and policy, which endeavours to make an advantage of every thing. One party perſecuted the other, or was perſecuted, according as they were or were not uppermoſt. They began with the forfeiture of eſtates and baniſhments; and ended in an open war. The ſectaries had caballed ſo well, that the people roſe in arms againſt one another.

The two armies were juſt going to engage, when a venerable old man advanced, and convening the heads, made the following ſpeech:

"Hearken, O ye people of Choraſan. "There was in Egypt a famous city called "Ombi; it was near another great city "named Tentyris: both were ſituated "on

" on the fertile banks of the Nile §. In " that part, the river bred a great num- " ber of Crocodiles; and theſe voracious " animals ſo fiercely attacked theſe two " cities, that the inhabitants were going " to remove. The governors of Tenty- " ris were apprehenſive that their autho- " rity would vaniſh, and the citizens would " come to be diſperſed. They aſſembled " therefore the Tentyrites and ſaid:

" *You ſuffer the deſtructive animals to in-* " *creaſe and multiply in peace. Hear what* " *we have to declare to you in the name of the* " *Nile your foſter-father and your God. Woe* " *be unto you, if you remain any longer in this* " *ſtate of indolence! Arm without delay, and* " *wage war againſt the monſters that devour* " *your wives and children.*

" It was the injunction of the Nile, and " not to be diſputed. The Tentyrites took " up

§ The city of Ombi ſtood on the eaſtern ſide of the Nile, and Tentyra or Tentyris on the weſtern; both in Thebais, part of Upper Egypt. The Tentyrites were profeſſed enemies of the Crocodiles, whilſt the reſt of the Egyptians held them in great veneration, eſpecially the Ombites, who for their ſake waged war with the Tentyrites.

" up arms, but it was with great diſad-
" vantage, and never was advice more
" imprudent. The Crocodiles, invulnera-
" ble in almoſt all the parts of their bo-
" dies, killed many more men than the
" men killed monſters. The governors
" of Ombi uſed a different artifice to keep
" the Ombites from leaving their city.

" *Hearken*, (ſaid they to them) *the God*
" Nile *ſpeaks to you by our mouth: I create*
" *plenty among the Ombites, I inrich their*
" *lands, I fatten their flocks*; *my waters flow*
" *and they grow rich. The Crocodile is my*
" *ſervant, and I permit him now and then to*
" *feed upon ſome of them*; *this is the only tri-*
" *bute I require for all my benefits: and, in-*
" *ſtead of rejoicing at having it in their power*
" *by a ſingle act to render themſelves agreeable*
" *to me, they deſtroy one another, if my ſer-*
" *vant ſeizes a few children. Let them ceaſe*
" *to complain, or I will ceaſe to feed them*; *I*
" *will with-hold my waters and all ſhall pe-*
" *riſh.*

" The moment the Ombites knew the
" Crocodile to be the favourite of the
" Nile, they erected altars to him; and

" far

" far from complaining when he was pleaſ-
" ed to feed on their children, they glo-
" ried in it. *Is there a woman more happy*
" *than I?* (ſaid an Ombite) *I enjoy a com-*
" *petent fortune, have a loving huſband, and*
" *three of my children have been eaten by the*
" *ſervant of our God Nile.*

" In the mean time, the favourite of
" the Nile was killed by the Tentyrites
" and worſhipped by the Ombites. Diſ-
" cord and animoſity inflamed them a-
" gainſt one another; they went to war,
" which ended in the deſtruction of both.
" Thus periſhed two cities, dupes of their
" ſincerity, devoured by the Crocodile,
" and butchered by each other. Let this
" example open your eyes, O ye unfortu-
" nate inhabitants of this happy climate.
" Ceaſe to be victims of an irregular zeal:
" worſhip God, keep ſilence, and live in
" peace."

Scarce had the old man done ſpeaking, when a general murmur and menacing looks ſhowed him how little he had moved the aſſembly; ſo he withdrew with a ſigh. Immediately the battle was joined; and I turned

turned away my eyes that I might not behold theſe mad people deſtroy one another.

I have a great deal more to ſhow you, (ſays the Præfect) let us lay down the mirrour and rod, and walk on.

CHAP.

CHAP. XVII.

The Storm.

SOME paces from the noiſy globe, the earth is hollowed, and there appears a deſcent of forty or fifty ſteps of turf; at the foot of which there is a beaten ſubterraneous path. We went in; and my guide, after leading me through ſeveral dark turnings, brought me at laſt to the light again.

He conducted me into a hall of a middling ſize, and not much adorned, where I was ſtruck with a ſight that raiſed my aſtoniſhment. I ſaw, out of a window, a ſea which ſeemed to me to be about a quarter of a mile diſtant. The air, full of clouds, tranſmitted only that pale light which forebodes a ſtorm: the raging ſea ran mountains high, and the ſhore was whitened with the foam of the billows which broke on the beach.

By

By what miracle (ſaid I to myſelf) has the air, ſerene a moment ago, been ſo ſuddenly obſcured? By what miracle do I ſee the ocean in the center of Africa? Upon ſaying theſe words, I haſtily ran to convince my eyes of ſo improbable a thing. But in trying to put my head out of the window, I knocked it againſt ſomething that felt like a wall. Stunned with the blow, and ſtill more with ſo many myſteries, I drew back a few paces.

Thy hurry, (ſaid the Præfect) occaſions thy miſtake. That window, that vaſt horizon, thoſe thick clouds, that raging ſea, are all but a picture.

From one aſtoniſhment I fell into another: I drew near with freſh haſte; my eyes were ſtill deceived, and my hand could hardly convince me that a picture ſhould have cauſed ſuch an illuſion.

The elementary ſpirits (continued the Præfect) are not ſo able painters as naturaliſts; thou ſhalt judge by their way of working. Thou knoweſt that the rays of

light; reflected from different bodies, make a picture and paint the bodies upon all poliſhed ſurfaces, on the retina of the eye, for inſtance, on water, on glaſs. The elementary ſpirits have ſtudied to fix theſe tranſient images: they have compoſed a moſt ſubtile matter, very viſcous, and proper to harden and dry, by the help of which a picture is made in the twinkle of an eye. They do over with this matter a piece of canvas, and hold it before the objects they have a mind to paint. The firſt effect of the canvas is that of a mirrour; there are ſeen upon it all the bodies far and near, whoſe image the light can tranſmit. But what the glaſs cannot do, the canvas, by means of the viſcous matter, retains the images. The mirrour ſhews the objects exactly; but keeps none; our canvaſes ſhew them with the ſame exactneſs, and retain them all. This impreſſion of the images is made the firſt inſtant they are received on the canvas, which is immediately carried away into ſome dark place; an hour after, the ſubtile matter dries, and you have a picture ſo much the more valuable, as it cannot be imitated by art nor damaged by time. We take, in their

pureſt

pureſt ſource, in the luminous bodies, the colours which painters extract from different materials, and which time never fails to alter. The juſtneſs of the deſign, the truth of the expreſſion, the gradation of the ſhades, the ſtronger or weaker ſtrokes, the rules of perſpective, all theſe we leave to nature, who, with a ſure and never-erring hand, draws upon our canvaſes images which deceive the eye, and make reaſon to doubt, whether, what are called real objects, are not phantoms which impoſe upon the ſight, the hearing, the feeling, and all the ſenſes at once.

The Præfect then entered into ſome phyſical diſcuſſions, firſt, on the nature of the glutinous ſubſtance which intercepted and retained the rays; ſecondly, upon the difficulties of preparing and uſing it; thirdly, upon the ſtruggle between the rays of light and the dried ſubſtance; three problems, which I propoſe to the naturaliſts of our days, and leave to their ſagacity.

Mean while, I could not take off my eyes from the picture. A ſenſible ſpectator, who from the ſhore beholds a tempeſtuous

ſea, feels not more lively impreſſions: ſuch images are equivalent to the things themſelves.

The Præfect interrupted my extaſy. I keep you too long, (ſays he) upon this ſtorm, by which the elementary ſpirits deſigned to repreſent allegorically the troubleſome ſtate of this world, and mankind's ſtormy paſſage through the ſame: turn thy eyes, and behold what will feed thy curioſity and increaſe thy admiration.

CHAP.

CHAP. XVIII.

THE GALLERY:

OR,

THE FORTUNE OF MANKIND.

SCARCE had the Præfect ſaid theſe words; when a folding-door opened on our right, and let us into an immenſe Gallery, where my wonder was turned into amazement.

On each ſide, above two hundred windows let in the light to ſuch a degree, that the eye could hardly bear its ſplendor. The ſpaces between them were painted with that art I have juſt been deſcribing. Out of each window, was ſeen ſome part of the territory of the elementary ſpirits. In each picture, appeared woods, fields, ſeas, nations, armies, whole regions; and all theſe objects were painted with ſuch truth, that I was often forced to recollect myſelf,

that I might not fall again into illuſion. I could not tell, every moment, whether what I was viewing out of a window was not a painting, or what I was looking at in a picture was not a reality.

Survey with thy eyes (ſaid the Præfect) ſurvey the moſt remarkable events that have ſhaken the earth and decided the fate of men. Alas! what remains of all theſe powerful ſprings, of all theſe great exploits? the moſt real ſigns of them are the traces they have left upon our canvaſes in forming theſe pictures §.

The

§ Our author in this and the following chapter gives a very lively ſummary of the four great monarchies of the world.

I. The Aſſyrian or Babylonian founded by Nimrod (or Belus I.) ſoon after the diſperſion at Babel, and which ended with the taking of Babylon (A. C. 538) by Cyrus who founded II. The Perſian empire which ended with the defeat of Darius Codomannus (A. C. 334) by Alexander the Great who founded III. The Grecian or Macedonian empire which in about five years was divided among his ſucceſſors, and at length (after the battle of Actium and death of Cleopatra) became ſubject toit. VI. The Roman empire under Auguſtus Cæſar, of which there are ſtill ſome remains.

The moſt ancient actions, whoſe luſtre has preſerved their memory, are the actions of violence. Nimrod the mighty hunter, after having worried the wild beaſts, attacks his fellow-creatures. See in the firſt picture that gigantic man, the firſt of thoſe heroes ſo renowned; ſee in his looks pride, ambition, an ardent deſire of rule. He framed the firſt ſcheme of a kingdom, and uniting men under the pretence of binding them together, he enſlaved them.

Belus, Ninus, Semiramis aſcend the throne, which they ſtrengthen by freſh acts of violence! and of above thirty kings who ſucceſſively reigned, only one cloſed the wounds of mankind, let Aſia take breath, and governed like a philoſopher: his name is almoſt forgot. Hiſtory, which glows at the ſight of renowned and tragical events, languiſhes over peaceable reigns, and ſcarce mentions ſuch ſovereigns.

Sardanapalus ends this ſeries of kings. Enemy to noiſe, diſorder and war, he miſſpends his time, ſhuts himſelf up in his palace, and ſinks into effeminacy. The

women, thou ſeeſt about him, neither think nor exiſt but for him. His looks give them life, and he receives life from theirs. What do I ſay? He ſeeks himſelf with aſtoniſhment and finds himſelf not; a ſurfeit of pleaſures deſtroys his taſte: he does not live, but languiſh.

In the mean time, two of his generals § loathing peace, form ſchemes of conqueſts, and feed themſelves with bloody projects. They deem themſelves alone worthy to reign, becauſe they alone breathe war in the midſt of the publick tranquillity. See where they attack and dethrone their effeminate monarch: and forcing him to deſtroy himſelf, they ſeize and ſhare his dominions. Thus the Aſſyrian empire was diſmembered, after having kept Aſia in continual alarms above twelve hundred years.

Kings ſucceeded both at Nineveh and at Babylon; and all became famous for wars

§ Arbaces governor of Media, and Beleſis of Babylon.

wars and ravages §. One of them laid Egypt waſte, plundered Paleſtine, burnt Jeruſalem, put out the eyes of a king whoſe children he had murdered, drove from their country whole nations and put them in chains; and, after ſuch expeditions, he ordered altars to be erected to him, and worſhip to be paid him as to a beneficent God. See at the foot of his image, incenſe burning and nations lying proſtrate; and admire how far the pride and abjection of mortals extend §.

The next picture repreſents the infancy of Cyrus, and the particular moment wherein

§ After the death of Sardanapalus (who is ſaid to burn himſelf, his wives and concubines, his eunuchs and riches, in one of the courts of his palace) the empire was divided into the Median over which Arbaces reigned at Nineveh, and the Aſſyrian over which Beleſis reigned at Babylon. Theſe were united under Cyrus about 210 years after. Beleſis (the Baladan of Scripture) is called alſo Nabonaſſar. From the firſt year of his reign begins the famous Aſtronomical Æra of Nabonaſſar, containing 908 years from February 26 before Chriſt 747, to the 23d year of Antoninus Pius in the year of our Lord 161.

§ Nebuchadnezzar (A. C. 589) utterly deſtroyed Jeruſalem, put out king Zedekiah's eyes, killed his ſons, and erected the golden image in the plains of Dura.

wherein he gave ſigns of that intolerable haughtineſs, conſidered by the hiſtorians as the firſt ſallies of a greatneſs of ſoul, which to diſplay itſelf wants only great occaſions. Cyrus, both by right of birth and right of conqueſt, united Aſſyria and Media to Perſia, and was the founder of the largeſt empire that ever exiſted.

His ſucceſſors ſtill think their bounds too narrow: they ſend into Greece, which was then ſignalized in Europe, armies infinitely numerous, the which are deſtroyed: and the ſpirit of conqueſt had on that occaſion the fate which unhappily it has not always.

The Greeks, freed from theſe powerful enemies, turn their arms againſt one another: they are animated by jealouſy, inflamed by the warm and dangerous eloquence of their orators, and torn by civil wars. Perſia falls into the ſame convulſions. And when perhaps every thing was tending to peace, Alexander appears, and all are embroiled worſe than ever.

This

This picture ſhows him in that tender age wherein he lamented his father's conqueſts, and ſaw with grief human blood ſhed by wounds, he had not made. Scarce was he on the throne when he carried deſolation into Greece, Perſia and India. The world did not ſuffice for his murdering progreſs, and his heart was ſtill unſatisfied. That other picture repreſents his death. That deſtructive thunderbolt is at laſt extinguiſhed, Alexander expires, and caſting his dying eyes on the grand monarchy he is going to leave, nothing ſeems to comfort him but the proſpect of the bloody tragedies, of which his death is to be the ſignal.

Of all Alexander's dominions, thoſe to whom they belonged of right, had the leaſt ſhare. The empire was divided among his generals §. War was ſoon kindled amongſt

§ By a ſolemn treaty Ptolemy had Egypt, &c. Caſſander had Macedonia and Greece. Lyſimachus had Thrace, Bythinia, &c. Seleucus had Syria, &c. Of theſe the kingdom of Egypt (under 14 monarchs including Cleopatra) and of Syria (under 27 kings) ſubſiſted till ſubdued by the Romans. The reſt ſoon fell to pieces.

amongſt them, continued among their deſcendants, and ruined all the countries of which they had the rule.

Among ſo many warlike kings, Ptolemy Philadelphus appeared like a lily raiſed by chance in a field of thorns. See in that immenſe library, the monarch ſurrounded with old ſages, who are giving him an account of the numberleſs volumes which are before his eyes. He was too great a lover of mankind to diſturb their tranquillity; and held them in ſuch eſtimation, that he collected from all countries the productions of their wit §. Theſe kinds of riches ſeemed to him alone worthy his care. He ſaw them with the ſame eye that other kings behold thoſe metals which they ſearch for in the bowels of the earth, or which they fetch from the extremities of the world through rivulets of blood.

Whilſt

§ His Library is ſaid to conſiſt of above 200,000 volumes. Among the reſt was the ſeptuagint or Greek tranſlation of the Old Teſtament A. C. 267. done by Ptolemy's order. This library was at laſt deſtroyed by fire.

Whilſt diſcord rages amongſt Alexander's ſucceſſors and their deſcendants; already appeared in the center of Italy the firſt ſparks of the flame that was to ſpread over the univerſe and conſume all nations. Like thoſe bodies of a vaſt weight, which, not being in their juſt poſition, ſwing themſelves to and fro for ſome moments, and then fix themſelves immoveably; Rome, ſubject ſucceſſively to kings, conſuls, decemvirs, military tribunes, ſettles a government and begins the conqueſt of the world.

This ambitious nation, direct at firſt their forces againſt their neighbours. In vain did the ſeveral Italian ſtates ſtruggle for five hundred years againſt the fate of Rome: one while in ſubjection, another while in rebellion: now conquerors, now conquered, they were all in the end forced to ſubmit to the yoke.

Italy ſubdued and calmed, that is, reduced to the ſtate of thoſe robuſt bodies, which by being exhauſted fall into a conſumption and weakneſs, the Romans croſs

the

the ſeas, and go into Africa in ſearch of freſh enemies and other ſpoils. Carthage as ambitious, perhaps as powerful, but more unfortunate than her rival, after a long and violent conteſt, is overcome and deſtroyed. Corinth and Numantia ſhare the ſame fate.

About this time, Viriatus raiſed himſelf in the ſame manner as the Romans. In this picture, he is a huntſman; in that, a robber; in the third, a general of an army; and in the fourth, he mounts the throne of Luſitania. But he was only a victim crowned by fortune to be ſacrificed to the ambition of the Romans §.

Aſia is ſoon opened to theſe inſatiable conquerors. The empire daily enlarges, and that enormous power over-runs all the known world.

The

§ This man who from a huntſman raiſed himſelf to the throne of Luſitania (now Portugal) defeated the Romans in ſeveral battles; ſo that Cepio the conſul was forced at laſt to have him murdered by treachery. He was (ſays Livy) much lamented and honourably buried.

The firſt paſſion of the Romans was glory. During ſeven centuries, patriotiſm, which policy cheriſhed with ſo great ſucceſs, directed the love of glory in favour of the republic; and the Romans ſignalized themſelves no leſs by their attachment to their country, than by their warlike exploits. This ſpace was filled with a long train of heroes, and thoſe that followed, deſpairing to become famous in the ſame manner, ſought to diſtinguiſh themſelves by other methods. Rome was miſtreſs of the world; it appeared glorious to become maſter of Rome. Sylla, Marius, and ſome others, ſhowed that ſuch a project was not impracticable: Cæſar accompliſhed it. That boaſted conqueror, who was reproached with ſo many things, effaced them all by his virtue: by his military virtue which deſtroyed above a million of men, oppreſſed his fellow-citizens, and enſlaved his country. In vain did the republic exert her utmoſt endeavours to ſave her expiring liberty; ſhe was exhauſted and ſtretched her hands to Auguſtus, who, from a bad citizen, became the beſt of maſters.

Raiſed

Raiſed to the empire, he put an end to war, and ſoon gave mankind a peace, the moſt univerſal they had ever enjoyed. The elementary ſpirits have given an idea of the pleaſure of this general tranquillity, by the agreeable proſpect of the landſkips which are here repreſented.

This peace..... Pray (ſays I, interrupting the Præfect) ſuſpend a moment the rapid recital of ſo many revolutions; give me leave to examine this picture, and a little time to calm the perturbation of my mind. How I love to ſee that beautiful ſky; thoſe plains that loſe themſelves at a diſtance; thoſe paſtures filled with flocks; thoſe fields covered with corn! The breath of war blows far from thoſe climates the vertiginous ſpirit of heroiſm. This is indeed the ſeat of peace and tranquillity. My imagination carries me to thoſe delightful vallies: I behold and contemplate nature, whoſe labours nothing interrupts, producing on every ſide life and pleaſure. My thoughts are compoſed and my ſpirits ſedate amidſt the tranquillity that reigns in thoſe places: my blood,

grown

grown cool, flows in my veins with the ſame gentle motion as the rivulets that water thoſe green turfs; and the paſſions now have on my mind only the effect of the zephyr, which ſeems to play gently among the branches of leafy trees.

CHAP.

CHAP. XIX.

THE OTHER SIDE OF THE GALLERY.

THE Præfect ſoon reſumed the thread of his diſcourſe. The quickneſs wherewith he ran over the Gallery, hardly me gave time to view the ſeveral pictures he was explaining. I had not ſeen him before, nor did I afterwards ſee him ſpeak with ſo much action. His face was inflamed, his eyes darted fire, and his words were too ſlow for his eagerneſs.

The language the manners, the laws of the Romans (ſaid he) were ſpread over the world. The nations, conquered and ſettled, became members of the empire, and all the known world made but one family. By what fatality was Auguſtus's peace which ſeemed ſo unalterable, of ſo ſhort a duration? Mankind only breathed, and were ſoon afflicted with new wounds. When Rome had no more kingdoms to ſubdue, ſhe had rebels to reduce. Several nations,

nations, thinking it a great happineſs or a great glory to be parted from the body of the empire, rebelled in Europe, in Aſia, in Africa: all were repreſſed. Thus moſt of the nations, formerly attacked and defeated, now the aggreſſors and reduced, continued to be hurled from one misfortune to another; and the following pictures, thoſe which repreſent the more celebrated times of the firſt Emperors, will ſtill go on to preſent to thee ſpectacles of blood. The three reigns of Titus, Antoninus, and Marcus Aurelius, were three fine Days in a ſevere Winter.

Thoſe times, nevertheleſs, were times of peace, in compariſon of thoſe that had gone before and thoſe that came after. The empire was like a body with a good conſtitution, but which however is attacked with ſome diſorders, and ſhews that it is not far from its decline.

Whilſt the Romans, at firſt to extend, then to ſupport and ſometimes to enrich themſelves, kept the world in awe, pulled down what attempted to riſe, and penetrated wherever they were allured by rich ſpoils;

towards

towards the North, in thoſe frozen climates where nature ſeems to reach only to expire, there aroſe and increaſed, in the boſom of peace and ſilence, nations who were one day to humble the pride of the maſters of the world. Three centuries had not yet paſſed ſince Auguſtus's peace, when, in the reign of Valerianus, the deceitful hope of a more commodious and happy life armed theſe unpoliſhed people. See where they are coming out of their huts, tumultuouſly gathering together, marching in diſorder, and ſhewing the way to the hideous multitudes who followed one another from age to age.

Theſe foreign enemies, coming when the empire was rent with internal rebellions, ſhook the Coloſſus. It withſtood however, for ſome time, the weight which pulled it down, and one while ready to fall, and another while erect, it ſeemed ſometimes to be going to ſtand firm again.

Among the emperors who ſignalized themſelves againſt the Barbarians, Probus contributed the moſt to ſupport the Majeſty of the Roman name. Valiant, but

ſtill

ſtill more humane, he abhorred war and continually waged it. Doſt thou obſerve, in the picture before thee, that bald old man, his air of candor, his reſpectable countenance, the plainneſs of every thing about him? It is Probus repreſented in the moment when, beholding Rome's enemies humbled, full of the idea of that general peace he always deſired, he ſaid: "yet a few days and the empire will have "no farther occaſion for ſoldiers." Words which rendered him worthy of the veneration of the whole earth, but which cauſed him to be murdered. Time paſſed, the efforts of the Barbarians redoubled, and blood continued to be ſhed.

Mean while, the enemies of Rome grew warlike, and her defenders degenerated. Of this the chief cauſes were pride, which increaſing wants, forces the citizen to refer every thing to his private intereſt; the folly of moſt of the emperors, which bred in the people a numbneſs which a few years confirm, and which whole ages cannot remove; perhaps too a wearineſs of the ſpirits; for that ambition, that haughtineſs, or, if you pleaſe, that Roman grandeur

grandeur was in the courſe of things an exceſſive effort, which like an epidemical diſtemper come to its height, muſt neceſſarily abate by degrees.

However this may be, a century and half after their firſt invaſions, the barbarians began to make real progreſſes, and diſmember the Weſtern part of the empire. Amidſt the troubles that then exiſted, ſome kingdoms were eſtabliſhed which ſtill remain to this day. Juſt as Earthquakes, which raiſing the ſea drown whole regions, produce alſo new Iſlands amidſt the waves.

See the Goths, who after traverſing ſword in hand, part of Aſia and all Europe, are ſettling in Spain: ſee the Angles, a people of Germany, who are paſſing into Great-Britain, and, under pretence of aiding, are ſeizing it: ſee the Franks, other Germans, who are coming to free the Gauls from the Roman yoke and making them to ſubmit to theirs. In theſe unhappy times, Rome herſelf ſhares the ſame fate which ſhe had made ſo many

ny cities undergo; ſhe is plundered and ſacked at ſeveral times §.

But the next pictures preſent to thee, in a point of view ſtill more dreadful, regions laid waſte, fields bathed in blood, and cities in aſhes. Theſe are the exploits of Attila and his rapid incurſions in Macedonia, Myſia, Thrace, Italy, and almoſt through the whole world which he ravaged. So many deſolations, proceeding from ſeveral conquerors, would have made ſo many heroes: coming from a ſingle hand, they form a terrible monſter. It is thus that military virtues ſhow themſelves in their true colours, and become horrible when they meet in a center §.

During

§ Rome was taken by Alaric king of the Goths in 410. By Genſeric the Vandal in 455. By Odoacer king of the Heruli in 465, and by Totila the Goth in 546, by whom it was miſerably plundered.

† Attila king of the Huns, (called the ſcourge of God) after his other devaſtations entered Gaul with 500,000 men and was defeated in the plains of Chalons in 451, with the loſs of 200,000 Huns. After which he waſted Italy and deſtroyed Aquileia and other places. Then returning home he died on his wedding night. The Huns were the moſt terrible

of

During Attila's ravages, certain Italians flying from his fury, withdraw to the Adriatic ſea-ſide. Behold in this picture the men pale, the women diſhevelled, and the children in tears. Some hide themſelves among the rocks; others dig themſelves ſubterraneous retreats; ſome aſcend the hills, and, as far as their eyes can reach, look whither the mercileſs conqueror, whoſe name alone makes them tremble, is ſtill purſuing them to thoſe deſolate places, ſo little proper for the habitation of men. On every ſide thou canſt ſee nothing but deſtruction and horror: very ſoon however proud Venice is going to riſe out of theſe melancholy ruins.

Shortly after the laſt blow is given to the Weſtern empire. Tyrannized by its rulers, rent by factions, weakened by continual loſſes, and preſſed by a fatal deſtiny, it ſhakes under ſome emperors, and

of all the Northern ſwarms. By the very terror of their countenances they are ſaid to over-run the Scythians, Alans and Goths. They were ſo ignorant as not to know letters.

and falls under Auguſtulus. Rome and Italy, ſucceſſively a prey to two Barbarians, are afterwards united to the Eaſtern empire, from which by freſh misfortunes they were ſoon after detached again.

Two centuries paſſed in cruel viciſſitudes, when a new ſcourge, Mahomet, aroſe in the Eaſt. He was deemed at firſt but as an impoſtor worthy of contempt: but he had an underſtanding capable of the greateſt things, and a boldneſs which carried him to the higheſt enterprizes. It was known how far he was able to go, when his progreſs could no longer be oppoſed. He over-ran part of the Eaſt, and out of the ruins founded the kingdom of the Khalifs. The nations he ſubdued by force of arms, he won by ſeduction; and more fatal ſtill to mankind than all the heroes whoſe pernicious actions die with them, he ſullied the human ſpecies with a ſtain which probably will never be effaced §.

§ Mahomet was born at Mecca in Arabia, May 5, 570. He is thought by ſome to be perſuaded that he was really inſpired to propagate the belief of one

In the Weſt, the misfortunes of the Romans are renewed. The Lombards waſte Italy, the Moors ſettle in Spain, from whence they threaten the French: new ſwarms of Barbarians are going to invade the fineſt countries of Europe.

At this time from the boſom of France ariſes a prince full of genius, and of that military ardor which in a calm, would have brought on a ſtorm; but which, finding the tempeſt formed, like an impetuous wind blew it away: this was Charlemain. In this picture, he checks the Saracens; in that he ſubdues Germany; moreover, he deſtroys in Italy the power of the Lombards, founds the temporal authority of the Popes, and receives the crown of the Weſtern empire.

Charlemain's

one God, and to overthrow the idolatrous religion of his country. If he retained ſome abſurd notions, it was (ſay they) to induce his countrymen to embrace his religion. The Mahometan æra begins July 16, 622, when he fled from Mecca to Medina. He died Jan. 17, 631, after having reduced Arabia to his obedience. His religion has ſince ſpread itſelf over Aſia, Africa, and great part of Europe.

Charlemain's empire ſoon fell to pieces. The partitions of the princes, and the ambition of ſome chiefs, detach whole nations from it. Weak or avaricious emperors give or ſell liberty to others. The reſt is under particular lords: the ſovereign ſcarce keeps the title and ſhadow of authority.

Doſt thou obſerve that battle? ſeeſt thou a numerous army defeated by fifteen hundred men? It is the æra of the liberty of the Helvetic body. Members of the empire, but oppreſſed by tyrants, the Swiſs ſhake off the yoke and form a government, the wiſdom of which cannot be too much admired. Their commerce extends but to neceſſaries: they have ſoldiers only for their defence, and theſe too are trained among other nations: a conſtant peace reigns in the republic. Without covetouſneſs, without jealouſy, without ambition, liberty and neceſſaries content them. They are a people that talk the leaſt of philoſophy, and are the moſt philoſophical.

Whilſt

Whilſt the new Weſtern empire is rent, the Eaſtern is deſtroyed. Thou ſeeſt coming out of Aſia the laſt ſwarm of Barbarians which were to fall upon Europe §. They advance: and, like huge maſſes which acquire more force in proportion to to the height they fall from, they cruſh Conſtantinople and ſeize the Eaſtern empire, which they poſſeſs to this day.

Such is the diſaſtrous contexture of the compendious Hiſtory of mankind: the crowd of particulars is only a crowd of leſs noted calamities. The total of the nations, eſpecially the European, is like a maſs of quickſilver, which the lighteſt impreſſion puts in motion, which the leaſt ſhake

§ Soliman, father of the Othman race, came out of Scythia with 50,000 men in the year 1214, and puſhed his conqueſts to the Euphrates. In attempting to paſs that river he was drowned in 1219. Othman his grandſon was declared ſultan in 1300. Mahomet II. the ſeventh emperor of the Turks, put an end to the Eaſtern empire by taking Conſtantinople in 1453. The Turks embraced the religion of Mahomet.

ſhake divides and ſubdivides, and of which chance unites again the parts in a thouſand different manners. Who will find the means to fix them?

THE END OF THE FIRST PART.

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